

593 /237 cont./ In yet another case the brothers and cousins of
588 the woman tacitly agreed with the declaration uttered by
684 their father. In this case she had fled to a lower man, and
627 therefore the tumasiri', as they asserted, could not act as is
otherwise customary after silariang.

Frequently, a special reason can be given for the deposition of such a declaration of death. The fact that a man regularly walked past the house of his wife's father in an insolent manner before the reconciliation, when he should have kept himself outside the view of his tumasiri' as much as possible was a reason for the latter to feel extra siri'.

593 Another man whose daughter had gone to live with a distant
684 kinsman at the pasar of Borongloë and who was there receiving
various men saw in this a reason to repudiate her.

684 The declaration of death seems to be a new institution.
627 It relieves the tumasiri' of their duty to stab. On the other
[177] hand, it makes a reconciliation difficult. The fact that
existing ties are considered to be completely broken
diminishes both the chance of stabbing as well as of reconciliation.

If siri' feelings, which in affairs concerning women can only be reconciled by death, could in future increasingly be satisfied by a declaration of death, we would have here an opportunity of solving the conflict in a manner less harmful to the many men who at present now realize that the honor of their related group is too dearly paid for by a jail sentence of an average of eight years. /238/

SUMMARY

- 105 In Makassarese culture four different forms of grouping can be distinguished, each with its own function.

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/238 cont./ With reference to the /nuclear/ family, the sexual and pedagogical function can be named. The household has an economic function. It provides for the daily necessities of life of its members in the field of food supply and lodging. The kin group has a political function. It carries the idea of power formation. The worship community, finally, has a religious function. At the same time, the communities with an ornament seem to be more strongly integrated than those without an ornament.

The /nuclear/ family displays the tendency toward living /with other families/ in a single house, a tendency which is always interrupted by a tendency to split off. This brings with it a great mobility within the kin group. The tendency to split off seems, like the adjallo' phenomenon, to be a form of maladjustment.

The territorial unit, the kampong, served as the starting point for the investigation.

In a single territory, a strongly integrated, a weakly integrated, and a nonintegrated kin group were found to exist. The members of the first group appeared to be highest in standing, the most numerous, and the wealthiest. From their midst came the village functionaries.

The members of the second group seemed to be lower in standing and to be less numerous and less rich than the first. Among them there was only a single functionary, a gurukampong, who, moreover, needed the help of a functionary from the first group in order to be effective outside his group.

The members of the third group as a whole were lower in standing than those of the second. Their number, however, was greater than -- and in wealth they were about equal to -- those of the second group. Among them there was only a single village functionary, who had been elected to this

- 105 /238 cont./ post on the basis of his personal qualities. The low standing of the members of this group is the result of the absence of integration, which prevents this group from participating as a group in the striving for power formation.

/239/ The striving for power formation on the part of a kin group is aimed at filling a single territory under a head of its own. The largest imaginable territory is, ideally, the world; realistically it is at present at the most South Celebes.

Each kin group, even the smallest imaginable, that is, a /nuclear/ family living separately, has the possibility of extending the number of its members and of occupying a strong position of power through attracting relatives and helpers and through contracting marriages.

Provided he possesses the required qualities, each individual has the opportunity of acquiring the highest imaginable standing as the head of a powerful kin group. In practice this opportunity is only rarely realized, however, and even then only partially.

The striving on the part of individuals to rise is limited by the idea that descent determines a person's qualities, so that the member of a high group is thought to possess, at least potentially, desirable qualities to a high degree and the member of a lower group is believed to possess them to a lesser degree.

The vertical tendency expresses itself in the relations between the kin groups through the conduct of opposition. Each group on the one hand tries to dominate a higher group and, on the other hand, to keep as subordinates those groups regarded as lower. Each individual who shows that he possesses the qualities required for this can assume leadership in this attempt.

In the highest groups the vertical tendency is weakest and integration is to be found most strongly present. In the groups that have the lowest standing, thus in the Rest groups,

- 105 /239 cont./ the vertical tendency is strong, and integration is either not present at all or else in a very weak form. In kin groups like that of the adat community head, that of the kapala and that of Mangenre, the striving for integration is time and again interrupted through oppositional striving. The vertical tendency and thus, at the same time, the disintegration of the group can best be observed among the prominent members.

In a kin group where an ornament is present, integration can always be more clearly shown than in one where the ornament is absent. Kin groups lacking an ornament seem incapable of forming a power center of significance. Stability, on the other hand, is found only where the vertical articulation is fixed. The vertical tendency inherent in the /240/ kin groups constantly has as a consequence the renewed disintegration of these groups.

- 262 South Celebes is a land with a large surface, in relation to its population, suited to wet rice cultivation. If the rice harvest has failed, maize is available to take its place. There seems to be no fear of a threatening food shortage among the Makassarese and Buginese.

- 855 Small children are well cared for over a long period of time by their mothers and female housemates. By the same token, there seems to be no fear of receiving insufficient care.

- 867 One of the first things a young person learns is the fact
155 that he is restricted in his movements and that he must be quiet when a man, even his father, is present in the house. Upon the arrival of a male guest the women and children withdraw from the front room, and the children are reprimanded if they make noise. This happens to a greater degree when a higher person comes to the house. Here are the first frustrations for the children (1).